



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the Prophet, <i>ettaq'e (let-reverentially guard [you^s] not to displease)</i> Allah and let-not [you ^s] obey the unbelievers and the hypocrites; verily Allah [was] Omniscient <i>Hakeeman¹ (infinite bekmal² Possessor)</i> .	يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾
2. And <i>ettab e'a (let-closely-follow [you^s])</i> what (<i>is being/ to be</i>) revealed ³ to you ^g from your ^t Lord; verily Allah [was] by what you ^z work (<i>is</i>) Proficient.	وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾
3. And let-trust [you ^s] on Allah and sufficed by Allah Custodian.	وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾
4. Not made Allah for a man of twain hearts in his chest; and not made [He] your ⁿ wives, whom ^v <i>todbaheroona⁴ (you^z say to them: you^y are on me like my mother's back)</i> of them ^y your ⁿ mothers; and not made [He] your ⁿ <i>ad'eya⁵ (adopted-sons)</i> your ⁿ sons; <i>tha'lekum (collective-afar-that)^x (is)</i> your ⁿ say by your ⁿ mouths; and Allah says the right; and He divinely-guides the path.	مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ الَّتِي تَظْهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾
5. Let-you ^z call ⁶ them for their fathers ⁷ ; it ^{x7} (<i>is</i>) <i>aqsatto (more just) enda (by Rule of)</i> Allah; then <i>en(if)</i> not knew you ^z their fathers, then (<i>they are</i>) your ⁿ brothers in the religion and agnates/allies ⁸ ; and not on you ^b a	أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فِإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا

¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

² See the *Lexicon* attached to this Translation for “hekma.”

³ The word “أوحى” in “يُوحَى” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحي” is fire or king. See *اللسان*.

⁴ The word “todbaheroona”=“تَظْهَرُونَ” has several meanings. However, in *this* context it is associated with “الظهار,” which was the pre-Islamic Arab way of divorcing their wives, by a person saying to his wife: “you are on me like my mother's back.” That is because the “back” is considered as the place of “riding.” When a man is having sexual relation with his wife, it is as if he is “riding over her.” Thus, the “back” is a lofty metonymy (indirect declaration of intent) with respect to “having sexual intercourse.” Hence, once a person expresses “الظهار” to his wife, then that means it is a full divorce. When Islam was established “الظهار” was prohibited. See *اللسان*.

⁵ The word “أدعيائكم” is the plural for “الدعي,” which is the person who is paternally related to a particular family by sheer claim while in fact he is not so with respect to that family.

⁶ The word “دعا” in “ادعوه” has many meanings, among them: ناداه و صاح به=دعا صاحبه (loudened) by him. See *الهادي*.

⁷ The pronoun “هو” here refers to the “qest” = “absolute justice.” And the “qest” in Arabic is masculine singular noun. So “هو” in English however “it” is probably the best and closest approximation.

⁸ The word “مواليكم” is the plural of “مولى,” which in turn has at least seven different meanings: (1) one's kin, (2) one's succorers, i.e. your allies, (3) one's guardian, (4) one becomes a Muslim “over your hand,” i.e.

<p><i>jonahon</i>⁹ (<i>sin</i>) in what erred you^c by it^x [and] but what intended yourⁿ hearts; and [was] Allah <i>Ghafooran</i> (iterative Forgiven) <i>Raheeman</i> (iterative mercy Giver).</p>	<p>أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٦٠﴾</p>
<p>6. The Prophet (<i>is</i>) <i>awla</i> (a <i>fortiori</i>-closer/worthier) by the believers of their own selves^w and his wives (<i>are</i>) their mothers; and the <i>arba'me</i>¹⁰ (maternal/paternal kins) possessors, some (<i>are</i>) <i>awla</i> by some in Allah's Book, of the believers and the emigrants; except that you^z do to yourⁿ <i>aw'leya</i>¹¹ (guardians/allies) a <i>ma'aroofan</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim); [was] <i>tha'leka</i> (afar-that-it/) ^x (<i>is</i>) in the book indited-/inscribed.</p>	<p>النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولَئُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦١﴾</p>
<p>7. And <i>edh</i> (<i>when/since</i>) We took from the prophets their <i>meethaqa</i>^{x12} (ratified-covenant) ^x and from <i>Nooben</i> (Noah) and <i>Ebrabeema</i> (Abraham) and <i>Mosa</i> (Moses) and <i>Isa</i> (Jesus) <i>Mariama's</i> (Mary's) son and We took from them <i>meethaqa</i>^x (ratified-covenant) ^x <i>gha'leedhan</i> (tough/-solemnly-binding).</p>	<p>وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٦٢﴾</p>
<p>8. To ask [He] the <i>ssa'deqeena</i> (always-truth-enforcers) <i>a'n</i> (regarding) their truth; and [He] prepared for the unbelievers a torment painful.</p>	<p>لَيَسْأَلَنَّ الَّذِينَ آمَنُوا عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٦٣﴾</p>
<p>9. O you who^r believed they^z let-remember you^z Allah's boon^{w13} on you^z <i>edh</i> (<i>when/since</i>) came^w (<i>to</i>) you^c soldiers, then We sent on them a wind^w and soldiers not saw them you^z; and [was] Allah by what you^z work <i>Basseeran</i> (<i>keen: Seer/comprehensive Knower of the facts and their ultimate consequences</i>).</p>	<p>يَتَأْتِيهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٦٤﴾</p>
<p>10. <i>Edh</i> (<i>when/since</i>) they^z came (<i>to</i>) you^b from above you^b and from below [of] you^b and <i>edh</i> swerved the <i>abssa'ro</i> (<i>insights/discernments</i>) and reached the hearts the throats and presume you^z by Allah the presumptions.</p>	<p>إِذْ جَاءَكُمْ مِنْ فَوقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿٦٥﴾</p>
<p>11. Far-there¹⁴, (<i>had been</i>) tried the believers and (<i>had been</i>) quaked a severe quake.</p>	<p>هَذَا لَكَ آيَاتُ الْمُؤْمِنِينَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا ﴿٦٦﴾</p>

through you, (5) the emancipator of a slave, (6) the emancipated person, and (7) the *infinitive noun* of "guardian," i.e. infinite guardianship. See اللسان.

⁹ See the *Lexicon* attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the *sin* itself. So, no "جناح" = no sin.

¹⁰ The word "أرحامكم" rooted in "رحم" from "الرحمة" which is "forgiveness, sympathy, and mercy" and rooted in *all* that is the "رحم" = "womb." Thus, one's relatives from the mother's side are "أرحام," as they related through the same womb. See البصائر. However, stated in "اللسان" the "relatives" from the father's side "أقارب," are also "أرحام," I believe because *all* are rooted in "الرحمة," hence all maternal/paternal kins are "أرحام."

¹¹ The word "أولياء" could also mean: friends, protectors.

¹² The words: "ميثاق" = "ratified covenant" and "عهد" = covenant.

¹³ See the *Lexicon* attached to this Translation for the word "نعمة," the next best approximation in English for "نعمة" is "boon." in fact there is no English equivalent *per se* for "نعمة," as "نعمة" means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

¹⁴ In Arabic the demonstrative noun: "هنا" "هناك" and "هنا لك" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)." For the "بعيد" = "far," i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: *here* and *there*.

12. And <i>edh</i> (<i>when/while</i>) say the hypocrites and who ^r in their hearts (<i>is</i>) an illness ¹⁵ : not promised us Allah and His Messenger except beguilement.	وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿٣٥﴾
13. And <i>edh</i> (<i>when/since</i>) said-she ^y <i>ta'efa'ton</i> ^w (a: group/faction- / party) ^w of them: O, Yathrib's folks ^w , not a stead for you ^b so let-return you ^z ; and <i>yasta'atheno</i> (<i>seeks permission</i>) (<i>of</i>) the Prophet a team of them, saying verily our houses ^w (<i>are</i>) <i>aw'ra'ton</i> ^{w16} (<i>exposé^w / vulnerable^w / having crevices</i>); and not it ^w (<i>were</i>) <i>aw'ra'ten</i> ^w (= <i>aw'ra'ton</i> ^w); <i>en</i> (<i>not</i>) want they ^z except fleetingly.	وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَأْهَلُ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۖ وَدَسْتَعِزُّونَ فَرِيقٌ مِّنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿٣٦﴾
14. And had [<i>it</i> ^w] (<i>been</i>) entered-she ^y on them from its ^w flanks ^{w17} afterwards they ^z (<i>had been</i>) asked the <i>fetnata</i> ^{w18} (<i>essay/test</i>) surely <i>atan'ha</i> (<i>they^z would have made it come-to-pass it^w</i>); and not assuredly waited by it ^w except a: few/ little.	وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَآتَوَّهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا يَسِيرًا ﴿٣٧﴾
15. And <i>laqad</i> (<i>verily, already and affirmatively</i>) were they ^z covenanted Allah of before, not <i>yauwallona</i> (<i>divert they^z</i>) the <i>adba'ra</i> (<i>rears</i>); and [<i>was</i>] Allah's covenant <i>masoolan</i> (<i>its undertakers are to be questioned about it</i>).	وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَلُّونَ الْأَدْبَرَ ۖ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿٣٨﴾
16. Let-say [<i>you</i> ^s]: never benefits you ^b the fleeing, <i>en</i> (<i>if</i>) you ^c flee from the death or the killing; and thus not <i>tomatta'ao</i> (<i>relish the transitorily worldly delights you^z</i>) except a little.	قُلْ لَّن يَنْفَعَكُمُ الْفِرَارُ إِن فَرَرْتُمْ مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تَمْتَعُونَ إِلَّا قَلِيلًا ﴿٣٩﴾
17. Let-say [<i>you</i> ^s]: who ^a <i>tha</i> ¹⁹ (<i>near he-one/that</i>) who ^x [<i>he</i>] <i>ya'asemo</i> (<i>safeguards</i>) you ^b from Allah, <i>en</i> (<i>if</i>) [<i>He</i>] wanted by you ^b an ill or [<i>He</i>] wanted by you ^b a mercy ^w ; and not find they ^z for them of lesser than/without Allah a <i>wa'leyan</i> (<i>guardian/ally</i>) and nor <i>na'sseran</i> (<i>iterative succorer</i>).	قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ ۚ إِن أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۖ وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٤٠﴾
18. <i>Qad</i> ²⁰ (<i>iteratively and affirmatively</i>) knows Allah the retarders of you ^b and the sayers for their brothers: <i>balomma</i> (<i>come-hither</i>) to us; and not <i>ya'atona</i> ^x (<i>they^z come forward to participate</i>) ^x (<i>in</i>) the <i>ba'sa</i> (<i>warfare</i>) except a few.	* قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿٤١﴾

¹⁵ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

¹⁶ The word *An'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure. See التاج.

¹⁷ That is the “sides” of their city.

¹⁸ The “test” here could mean: (1) *fetna* *unbelief, renouncing their Islam and fighting the Muslims*, or (2) fight for tribalism. See القرطبي.

¹⁹ The particle “*ذا*” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for *near, singular, masculine, animate or inanimate*. It is subject to be affixed to other letters which really designate exactly its implication. For example when “*هـ*” is prefixed to it, it becomes “*هذا*” = “this.”

²⁰ The particle “*Qad*” preceding a future tense means “للتوكيد والتكثير” = “iteratively and affirmatively.” See المعنى.

<p>19. <i>Ashebbatan</i>^{w21} ([they] are stingers/stinters to do what is dutiful)^w on you^b; then if came the fear²², you^g saw them looking to you^g their eyes^w rolling like whom^p [he] (<i>is being</i>) overlaid²³ on him from death; then if went the fear they^z scathe you^b by sharp tongues^w; <i>ashebbatan</i>^w on the <i>khayre</i> (<i>desirables/goodness/possession</i>); those they^z believed not; so thwarted Allah their works; and <i>tha'leka</i> (<i>afar-that-it</i>)^x [was] on Allah easy.</p>	<p>أَشْحَةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِاللِّسَانِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢١﴾</p>
<p>20. Reckon they^z the parties not gone; and <i>en</i> (<i>if</i>) the parties <i>ya'atee</i> (<i>come back/return</i>), long they^z if that only they (<i>were</i>) desert-wanderers/desert-dwellers²⁴ in the <i>Aarab</i> (<i>Bedouins</i>), inquiring <i>a'n</i> (<i>regarding</i>) yourⁿ <i>anba'e</i>²⁵ (<i>significant-and-availing-news</i>); and had they^z been in you^b not fought they^z except a few/a little²⁶.</p>	<p>تَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قُتِلُوا إِلَّا قَلِيلًا ﴿٢٢﴾</p>
<p>21. <i>Laqad</i> (<i>verily, already and affirmatively</i>) [was] for you^b in Allah's Messenger an <i>uswat</i> (<i>solace</i>)^{w27} <i>hasanaton</i>^w (<i>meritorious-deed</i>)^w for whomever [he] [was] hoping/-fearing²⁸ Allah and The Day The Last; and [he] remembered Allah multitudinously.</p>	<p>لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢٣﴾</p>
<p>22. And <i>lamma</i> (<i>when/in as much</i>) saw the believers the parties, they^z said: this (<i>is</i>) what promised us Allah and His Messenger; and <i>ssadaqa</i> (<i>always enforced the truth</i>) Allah and His Messenger; and not augmented them except a belief and a submission.</p>	<p>وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٤﴾</p>
<p>23. Of the believers (<i>are</i>) men <i>ssa'daqa</i>²⁹ (<i>they^z always enforced the truth</i>) what covenanted they^z Allah on it^x; so of them who^p [he] consummated his <i>nabba</i>³⁰ (<i>life-term</i>) and of them who^p [he] waits; and not they^z substituted surely a substitution³¹.</p>	<p>مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٥﴾</p>
<p>24. To requite Allah the <i>ssa'deqeena</i> (<i>always-truth-enforcers</i>) by their truth; and [<i>to</i>] torments [<i>He</i>] the hypocrites, <i>en</i> (<i>if</i>) [<i>He</i>] wills or relents [<i>He</i>] on them; verily Allah [was] <i>Ghafooran</i> (<i>iterative Forgiver</i>), <i>Raheeman</i> (<i>iterative</i></p>	<p>لَيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ</p>

²¹ The word "*Ashebbatan*" = "أشحة" from "الشح" which is different from "البخل" as the "شح" is *being frugal, stingy, very sparing* to do what is dutiful to be given/done in any situation. Whereas "البخل" is *behaving frugally* in giving monetary aid.

²² Some Arabic linguists said that: "الخوف" = "القتل" as in the intense fight. See تاج العروس and اللسان.

²³ The word "يغشى" has several meanings, among them: (1) *being overlaid* and (2) *overcome by fainting*. In this great *Ayah* both meaning could apply. And when death overlays anyone surely they faint.

²⁴ The word "بادون" could be (1) *plural* for "باد" see أحمد الحلي, الدر المصون, i.e. *desert-wanderers*; or (2) *desert-dwellers*. See اللسان.

²⁵ See the *Lexicon* attached to this Translation for "*naba'a*."

²⁶ That is they would have fought *half-heartedly* (littlest) or *symbolic fight only*, stoning and arrow-throwing.

²⁷ The word "أسوة" = "solace" i.e. in *grief and patience*, a *feminine gender*.

²⁸ That is *fearing*, His punishment and earnestly seeking His forgiveness and mercy.

²⁹ That is *vis-à-vis* what they covenanted Allah.

³⁰ The word "نحب" has many meanings, among them: "*life-term in*, i.e. *length of time for the person in reference*."

³¹ The word "تبديلاً" is an *infinite noun construct*, meaning *any, surely, definitively*. Hence, *surely* is prefixed.

mercy Giver).	كَانَ غَفُورًا رَحِيمًا ﴿٢٥﴾
25. And radda(forthwith-returned) Allah whom ^r unbelieved they ^z by their exasperation, they ^z attained not <i>khayran</i> (desirables/ worthiness/ goodness/ possessions); and sufficed Allah the believers the fight; and [was] Allah Strong, Mighty.	وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٦﴾
26. And descended [He] whom ^r they ^z backed them of the book's folk ^w from their <i>ssayassey</i> (strongholds/ fortresses) and cast [He] in their hearts the dread; a team you ^z kill and a team you ^z captivate.	وَأُنْزِلَ الَّذِينَ ظَهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِن صَيَاصِبِهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٧﴾
27. And [He] bequeathed you ^b their land ^w and their homes ^w and their possessions and a land ^w not you ^z stepped it ^w (i.e. earlier); and [was] Allah over everything Omnipotent.	وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَّوْهَا ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٨﴾
28. O, you the Prophet let-say [you ^s] to your ^t spouses: <i>en(if)</i> were-you ^{y m32} wanting-she ^{y m} the life ^{w (of)} the world ^w and its ^w adornment, ^w then let-come-you ^{y m} <i>omatteao</i> ([I]let-you ^{y m} relish the transitory worldly delights) and [I] release you ^{y m} a beautiful release.	يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٩﴾
29. And <i>en(if)</i> were-she ^{y m} wanting-she ^{y m} Allah and His messenger and the home ^{w (of)} the Hereafter ^w then verily Allah prepared for the benefactors- she ^y of you ^{y m} a great remuneration.	وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٣٠﴾
30. O, the Prophet's women/wives: whoever <i>yaátee</i> (commits/ comes) of you ^{y m} by a profanity ^{w33} evident ^{w34} (to be) doubled for her the torment twain double; and [was] <i>tha'leka</i> (afar-that-it/) ^x on Allah easy.	يٰۤاَيُّهَا النَّبِيُّ مَنْ يَّاتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِيْنَةٍ يُضَعَّفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿٣١﴾
31. And whoever <i>yaghnut^x</i> (devotedly obeys/ submits) ^x of you ^{y m} for Allah and His Messenger and works-she ^y righteously, We accord her, her remuneration twice and We prepared for her a <i>rez'qan^x</i> (provision/ victuals for sustenance) ^x <i>ka'reeman³⁵</i> (bounteous, ennobling, and of multiple uses).	۞ وَمَنْ يَقْنُتْ مِنكُنَّ لِلّٰهِ وَرَسُوْلِهِ وَتَعْمَلْ صٰلِحًا نُؤْتْهَا اَجْرَهَا مَرَّتَيْنِ ۖ وَاَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ﴿٣٢﴾
32. O, the Prophet's women/wives you ^{y m} (are) not like an <i>ahaden³⁶</i> (any-one) of the women, <i>en(if)</i> <i>ettaqayttonna</i> (you ^{y m}	يٰۤاَيُّهَا النَّبِيُّ لَسْتُنَّ كَاَحَدٍ مِّنْ

³² The “ت” in “كُنْتُنَّ” is “إِسْمُ كَانٍ” hence it’s to be *shown*, as it’s *not* as a hidden pronoun, as might be thought of by first glance. See إعراب القرآن، لمحمود صافي.

³³ The word “فَاحِشَةٌ” = “profanity” means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah’s *proscriptions*. Some-times the word “فَاحِشَةٌ” or “الْفَاحِشَةُ” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

³⁴ The word “مُبَيِّنَةٌ” = “ظَاهِرَةٌ مُّبَيِّنَةٌ” = “evident” = “obvious, apparent.” For “مُبَيِّنَةٌ” see اللسان.

³⁵ The word “*ka'reem*” = “كَرِيمٌ” is a *subjective, singular, masculine noun*. It has *no* exact English equivalent, as explained in length in footnote 27 of the Introduction. Summarily it means *bounteous and of multiple uses*.

³⁶ See the *Lexicon* attached to this Translation regarding “أَحَدٌ.”

reverentially guarded not to displease Allah) then let-soften^{ym37} not [you^{ym}] by the say, then covets who^x [be] (has) in his heart an illness³⁸; and let-say^{ym} [you^{ym}] a say *ma'aroofan* (popularly acceptable and not Sharey'ah disapproved maxim).

النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ
مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٣﴾

33. And *qarna* (let-repose-coolly [you^{ym}] in your^{ym} houses^w and let-not *tabarrojna*³⁹ (flaunt-embellishment [you^{ym}] *tabarro-ja* (of) the *jabeleyyatey*^{w40} (acting ignorantly or incorrectly-/ or by rule of pre-Islamic era)^w the first^w; and *a'qemna*⁴¹ (let-you^{ym} up/ sustain^y the prescribed obligations of) the Prayer^w and *aa'teyna* (let-accord you^{ym}) the *Zakata*^{w42} (prescribed percentage of personal possessions)^w and let-obey^{ym} [you^{ym}] Allah and His Messenger; verily only wants Allah to undo *a'n* (off) you^b the *rejsa*^x (filth-/ anathema)^x, O the House's folk^w, and to purge you^b *tatt'heran* (absolute-/ utter-purging).

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ
تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ
الصَّلَاةَ وَآتِينَ الزَّكَاةَ
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ
اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٤﴾

34. And let-remember you^{ym} what (is being/ to be) recited in your^{ym} houses^w of Allah's *Aya'te*^w (Qur'anic statements) and the *hekma'tey*^{w43} (wisdom)⁴⁴; verily Allah [was] *Lateefan*⁴⁵ (fine/ subtle/ gentle/ and protector) Proficient.

وَأَذْكُرْنَ مَا يُتْلَىٰ فِي
بُيُوتِكُنَّ ۚ مِنْ ءَايَاتِ اللَّهِ
وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا
خَبِيرًا ﴿٣٥﴾

35. Verily the he-Muslims and the she-Muslims and the he-believers and the she-believers and the *qa'neteena* (he: devotedly obeyers/ submitters) and the *qa'neta'te* (she: devotedly-obeyers/ submitters) and the *ssa'dequeena* (he-they always truth enforcers) and the *ssa'deqa'te* (she-they-always-truth-enforcers) and the *ssa'bereena* (they who endure patience) and the *ssa'bera'te* (she-they who endure patience), and the *kha'she'een*⁴⁶ (who: totally subdued their body, sight and sound, bow in the Prayer)

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ

³⁷ The word “خضع” in “تخضعن” denotes many meanings, such as “succumb” or “soften,” relevant in a context such as here is “soften.”

³⁸ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

³⁹ The word “التبرج” means displayed the beauty of the face after beautifying it. Or displaying the physical features that attract attention. See التاج.

⁴⁰ The word “جاهلية” = “jabeleyyatey” is recited in “جهل” meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did something not correct. So the “jabeleyyatey” is acting ignorantly or incorrectly, or by rule of pre-Islamic era.

⁴¹ That is you^{ym} up/sustain/maintain all the rituals necessary.

⁴² See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

⁴³ See the Lexicon attached to this Translation for “bekma.”

⁴⁴ Ibid.

⁴⁵ The word “لطيف” = “رقيق” in “لطيفاً” in concrete (material) terms it means: fine and in abstract terms, it means: subtle or gentle or both. See البصائر. “لطيفاً” ascribed to Allah, becomes one Allah's most beautiful attributive names, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

⁴⁶ The word “خاشعين” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it per se. The word “خشوع” in “خاشعين” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوع” denotes submission or subduing of sight and sound as well. So “الخاشعين” are those who had totally subdued their body, sight and sound. Also some time “الخاشعين” = they who bow in the Prayer. See البصائر and اللسان.

and the *she-keba'she'eena* and the he-almsgivers and the she-almsgivers and the *ssa'emeena* (*he-they-fasting*) and the *ssa'ema'te* (*she-they-fasting*) and the he-keepers-up⁴⁷ (*of*) their *foroja* (*orifices/private-parts*) and the she-keepers-up (*of their foroja*) and the he-rememberers (*of*) Allah multitudinously and the she-rememberers (*of Allah multitudinously*), prepared Allah for them forgiveness^w and great remuneration.

وَالْمُتَصَدِّقَاتِ وَالصَّاتِمِينَ
وَالصَّاتِمَاتِ وَالْحَافِظِينَ
فُرُوجَهُنَّ وَالْحَافِظَاتِ
وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً
وَأَجْرًا عَظِيمًا ﴿٣٦﴾

36. And neither [was] for a he-believer and nor [too for] a she-believer, if judged Allah and His Messenger a matter, to be for them the [choice-she^y]⁴⁸ of their matter; and whoever disobeys Allah and His Messenger then *qad* (*already and affirmatively*) [he] strayed, a stray manifest.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلِيلًا مُبِينًا ﴿٣٧﴾

37. Andedha (*when/whereas*) [*you^s*] say to whom^t *an'ama*⁴⁹ (*graced bounteously and ennoblingly the most desirable and delighting boons of*) Allah on him and *an'ama* *you^s* on him: *ettagey* (*let-reverentially guard [you^s] not to displease*) Allah; and [*you^s*] conceal in your^t self^w (*that*) which^a Allah (*is*) its^x discloser; and *takhsba* (*reverently-fear[you^s]*) the mankind and Allah (*is*) righter⁵⁰ to [*you^s*] *takhsba* Him; so *lamma* (*when/whence*) consummated Zaydon of her *awattaran*⁵¹ (*wishful-need*) We wedded *you^s* her, to not be on the believers a *harajon*⁵² (*constraint/sin*) in their *ad'eya*⁵³ (*adopted sons*) wives when they^z consummated of them^y a *wattaran*; and [was] Allah's command *mafoolan*⁵⁴ (*that which is inevitably done/fulfilled*).

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفَىٰ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٨﴾

38. Not [was] on the Prophet of a *harajen*⁵⁵ in what decreed Allah for him; Allah's dispensation^w in whom^t ceded they^z of before; and [was] Allah's command a fate *mugdooran* (*fated/already predeterminedly fated*).

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٩﴾

⁴⁷ The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports).” (Emphasis is added).

⁴⁸ The word is “خِيَرَةٌ” translated as “choice-she,” feminized. Clearly “choice” in English is neutral, and in Arabic could be masculine or feminine, as such femininity is “مجازي”=figurative. However, the word “خِيَرَةٌ” is “مصدر”=“infinitive noun,” used for strengthening the idea that a Muslim must/should not choose other than what Allah or His Messenger chose for him/her..

⁴⁹ See the Lexicon attached to this Translation for the word “أنعم.”

⁵⁰ The word “righter” is a comparative adjective of “right,” see Merriam Webster's Dictionary. And “أحق”=“righter” as an adjective comparative.

⁵¹ The word “وטר” means a wish concerning a need.

⁵² The word “حرج”=“أضيق الضيق,” see “اللسان,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin.”

⁵³ See footnote 4384 regarding *ad'eya*=adopted-sons.

⁵⁴ The word “mafoolan”=“مفعولا” is an objective, singular masculine noun, for which there is no English equivalent.

⁵⁵ See footnote 52 above regarding “حرج.”

39. Who ^r communicate they ^z Allah's messages ^w and <i>yakhsba</i> (they ^z reverentially-fear) Him and not <i>yakhsba</i> they ^z an <i>ahadan</i> ⁵⁶ (a lone/any-one) except Allah, and sufficed by Allah <i>Haseeban</i> (Meticulous Reckoner).	الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾
40. Not[was] Mohammad a father for an <i>ahaden</i> (a lone/-any-one) of your ⁿ men; [and,] but Allah's messenger and the prophets' seal/terminus ⁵⁷ ; and [was] Allah by every-thing Omniscient.	مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾
41. O you, who ^r they ^z believed: let-remember you ^z Allah a multitudinous remembrance.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾
42. And <i>sabbe'ho</i> ⁵⁸ (let-say [you ^f]: <i>subhana Allah</i>) (to) Him <i>bukratan</i> ⁵⁹ (early dawn) ^w and <i>aseylan</i> ⁶⁰ (late afternoon).	وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾
43. He Who prays ⁶¹ on you ^b and His angels [pray they ^z on you ^b too], to exit you ^b from the darknesses ^w to the illumination ^x ; and [He] [was] by the believers, <i>Rabeeman</i> (multitudinous mercy Giver).	هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾
44. Their greeting ^w day <i>yalqawnabo</i> (they ^z meet Him) (is) peace; and [He] prepared for them a remuneration- <i>kareeman</i> (bounteous, ennobling and of multiple uses/ effects).	تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾
45. O, you the Prophet, verily We sent you ^g a witnesser/testifier and a <i>mubashsheran</i> ⁶² (iterative teller of pleasant tiding) and <i>na'theeran</i> (iterative warner).	يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾
46. And inviter to Allah by His leave and a lamp illuminator.	وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾
47. And <i>bashshere</i> ⁶³ (let-tell pleasant tidings [you ^s]) the believers that surely for them from Allah a munificence big.	وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾
48. And let-not obey [you ^s] the unbelievers and the hypocrites; and let-forsake [you ^s] their annoyance and let-trust [you ^s] on Allah; and sufficed by Allah a Custodian.	وَلَا تَطْعَمِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعِ أَذْنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

⁵⁶ See the *Lexicon* attached to this Translation for “أحد.”

⁵⁷ That is *hermetical closure* and *irrevocable terminus*, i.e. he is the *final* or *last/consummator* of the Prophets. This is what the *Arabic tongue* expression *means*, i.e. what the Arabs understand “خَاتَمُ النَّبِيِّينَ”=“the Prophets' seal/terminus” to mean. And one must remember that The Qur'an is: “Qur'an Arabic,” per *Ayah* (Surah 12:2), and “while this (the diction of The Qur'an is) a tongue Arabic manifest.” (s16:103). So to take the word “خَاتَم” by itself, to mean “ring” as some seem to do, could not be furthest from the truth and the right.

⁵⁸ The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

⁵⁹ The word “*bukratan*,” literally means the time between *Fajr* (early dawn) Prayer and sunrise.

⁶⁰ The word “*aseyla*,” literally means the time from *noon* to *sunset* or from *Asr* (late afternoon) Prayer to sunset.

⁶¹ Qur'an commentators say that *Allah's prayer* on the people means He *spread good remembrance* of you among His angels. Or prayer from Allah is His *mercy on and contentment towards* the Prophet. Prayer from the angels is *invocation* and seeking forgiveness for the Prophet.

⁶² See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubashheron*=بَشِّرْ/يُبَشِّرْ/مُبَشِّرٌ.

⁶³ Ibid.

49. O you who^r believed they^z if married you^c the she-believers, afterwards divorced them^y you^c of before that *tamaso* (you^z touch/come-on to/have sexual relation with) them^y then not for you^b on them^y of an *eddaten*^{w64} (the *Share'yah* prescribed waiting period for a woman before remarrying after being widowed or divorced)^w that you^z count it^w (as *edda'ten*); so *mattey'ao*⁶⁵ (let-you^z relish the transitory worldly delights) them^y and let-release them^y you^z a beautiful release.

يَتَّيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ
الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ
قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ
عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ
وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾

50. O, you the Prophet, verily We legitimated for you^g your^t *azwaj* (spouses) whom^v *aa'tayta* (you^g accorded) their^y remunerations and what possessed your^t right-hand^w of what Allah *afa'a*⁶⁶ (entitled easy-booty) on you;^g and your^t paternal uncle's daughters and your^t paternal aunt's daughter, and your^t maternal uncle's daughters and your^t maternal aunt's daughters who^v emigrated-they^y ^m with you^g; and a woman she-believer, *en* (if) granted-she^y her-self^w for the Prophet, *en* the Prophet wanted to *yastan'keha* (accept-granting-of-marrying) her purely for you^g of lesser than/without⁶⁷ the believers; *qad* (already and affirmatively) We knew what We decreed on them in their *azwaj* (spouses) and what possessed their *aymano* (right-hands)^w in-order not to be on you^g a *jarajon*⁶⁸ (constraint/sin); and [was] Allah *Ghafooran* (iterative Forgiver), *Raheeman* (iterative mercy Giver).

يَتَّيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ
أَزْوَاجَكَ الَّتِي ءَاتَيْتَ
أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ
مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ
عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ
خَالِكَ وَبَنَاتِ خَالَتِكَ الَّتِي
هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ
وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ
النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ
مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا
فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا
مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ
عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا ﴿٥٠﴾

51. [You^s] defer whom^p [you^s] will of them^y and [you^s] lodge/retreat to you^g whom^p [you^s] will; and whom^p *ebtaghayta*⁶⁹ (earnestly-quested you^g) of whom^p isolated you^g then no sin⁷⁰ (is) on you^g; *tha'leka* (afar-that-it/)^x (is) closer to *taqarra* (cool^w eyes)⁷¹ (of) their^y and not sadden-they^y and (would) delight-they^y by what *aa'tayta-bunna* (you^g accorded them^y) [all-them^y]; and [was] Allah Omniscient Forbearer.

تَرْجَى مِنْ تَشَاءَ مِنْهُمْ وَتَتَوَيَّ
إِلَيْكَ مِنْ تَشَاءَ وَمَنْ أَبْتَغَيْتَ
مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ
ذَلِكَ أَدْنَى أَنْ تَقْرَءَ أَعْيُنُهُنَّ وَلَا
يَحْزِينَ وَيَرْضَيْنَ بِمَا
ءَاتَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا
فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا
حَلِيمًا ﴿٥١﴾

52. (The Right) not legitimates for you^g the women from

لَا تَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا

⁶⁴ The word "eddal" means the *Share'yah* prescribed waiting period of a given number of days or months for a woman before she can remarry after being widowed or divorced.

⁶⁵ The word "mattey'oobunna" means give the divorcee what will delight them of an offer or wealth, depending upon how well off or poor the man is.

⁶⁶ The word "أفاء" means "entitled easy-booty," i.e. He drove your way booty free of hardship. See الراغب.

⁶⁷ The expression "من دون" means "from lesser than" or "from without."

⁶⁸ See footnote 52 above regarding "حرج."

⁶⁹ The word "أبتغى" = "طلب حثيثا" meaning: earnestly quested.

⁷⁰ See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the sin. So, no "جناح" = no sin.

⁷¹ The *Qur'anic* statement "تقرأ أعينهن" is rather lofty and elegant Arabic tongue expression, meaning the eyes' tears have "cooled," and ceased to flow and became quiet and still, rejoicing for what it saw. In other word: the one with such eyes became rather happy and pleased.

after; and neither that [you^s] substitute by them^y of wives and albeit charmed you^g their^y *husno*⁷² (ultimately perfect beauty and adornment) except what possessed your^t *yameno* (right-hand)^w; and [was] Allah over every-thing Ra'qeeban (Watcher/Observer).

أَنْ تَبَدَّلَ بَيْنَ مِنْ أَزْوَاجٍ وَلَوْ
أَعَجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ
يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ
رَقِيبًا

53. O, you who^r believed they^z let-not enter you^z the Prophet's houses, except that (to be) permitted for you^b to a *tta'aamen*^x (wheat/edible/food-grains)^x other than awaiting you^z its^x *ena* (preparation/readiness); [and,] but if (to be/being) invited you^c so let-enter you^z; then *edha* (when) *tta'ema* (ingested) you^c then let-disperse you^z and not *musta'anesa* (sociability-seekers) you^z for a *hadeethen* (conversation among you^z/or possibly learning of a statement/action by the Prophet, *SAWS*); verily *tha'lekum* (collective-afar-that)^x [was] annoying the Prophet so *yasta'hey* ([he] feels-discomfort) from you^b; and Allah *yasta'hey* not from the right; and when you^c ask them^y *mata'an*⁷³ (furnishing/chattel/things for utility) then let-ask them^y you^z from beyond a *heja'ben* (veil/shroud); *tha'lekum*^x (is) *att'haro* (more purging) for yourⁿ hearts and their^y hearts^w; and not [was] for you^b to annoy Allah's Messenger and let-not marry you^z his wives from after him ever; verily *tha'lekum*^x [was] *enda* (by munificence of/by Rule of) Allah great.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا
تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ
يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ
نَظَرِينَ إِنَّهُ وَلَٰكِنْ إِذَا دُعِيتُمْ
فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا
وَلَا مُسْتَفْهِسِينَ لِحَدِيثٍ إِنَّ
ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ
فَيَسْتَحْيِ مِنْكُمْ وَاللَّهُ لَا
يَسْتَحْيِ مِنَ الْحَقِّ وَإِذَا
سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ
مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ
لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ
لَكُمْ أَنْ تُنكِحُوا أَزْوَاجَهُمْ مِنْ
بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ
عِنْدَ اللَّهِ عَظِيمًا

54. En(if) you^z disclose/flash a thing or you^z conceal it^x then verily Allah [was] by every-thing Omniscient.

إِنْ تَبَدَّلُوا شَيْئًا أَوْ خَفَوْهُ فَإِنَّ اللَّهَ
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

55. No *jonaha*⁷⁴ (sin) (is) on them^y: in their^y fathers and nor their^y sons and nor their^y brothers and nor their^y brothers' sons and nor their^y sisters' sons and nor their^y women and nor what possessed^w their^y *aymano* (right-hands/slaves)^w, and *ettageyna* ([let-you^y] reverentially guard against the displeasure of) Allah; verily Allah [was] over everything *sha'heedan* (iterative witness).

لَا جُنَاحَ عَلَيْنَ فِي ءَابَائِهِمْ وَلَا
أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أُمَّهَاتِهِمْ
وَلَا أُمَّهَاتِهِمْ وَلَا أُمَّهَاتِهِمْ وَلَا
نِسَائِهِمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ
وَأَتَقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى
كُلِّ شَيْءٍ شَهِيدًا

56. Verily Allah and His angels pray⁷⁵ they^z on the Prophet; O you who^r believed they^z let-pray you^z on him and *salleymo* (let-say you^z: "peace be on him" and let-submit you^z to him)⁷⁶ *taslemano*⁷⁷ (absolute submission).

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى
النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

⁷² Some linguists suggest that *الحسن* is for the face while *الجمال* is for the parts of the body and other things. See *الهادي*

⁷³ The word "متاع" = "*mata'an*" has many meanings, among them: *furnishings, chattel, things for utility*. See the *Lexicon* attached to this Translation for more elaboration.

⁷⁴ See the *Lexicon* attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جناح" = no sin.

⁷⁵ Qur'an commentators say that Allah's prayer on the people means He spread good remembrance of you among His angels. Or prayer from Allah is His mercy on and contentment towards the Prophet. Prayer from the angels is invocation and seeking forgiveness for the Prophet.

⁷⁶ The word "سَلِّمُوا" conveys double meanings: (1) you say: peace upon him; and (2) you submit to him. As the *Ayah* says: *سَلِّمُوا تَسْلِيمًا* و ليس *سَلِّمُوا سَلَامًا*. Thus, "اتسليم" is the infinitive of submission, not *السلام*.

57. Verily who ^r annoy they ^z Allah and His Messenger cursed them Allah in the world ^w and the Hereafter ^w ; and [He] prepared for them a torment, humiliative.	إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾
58. And who ^r annoy they ^z the he-believers and the she-believers by other than what <i>ektasaboa</i> ⁷⁸ (<i>reciprocally earned they^z</i>) so <i>qad</i> (<i>already and affirmatively</i>) they ^z encumbered a calumny and a sin manifest.	وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَنًا وَإِثْمًا مُبِينًا ﴿٥٨﴾
59. O, you the Prophet: let-say [<i>you^s</i>] for your ^t wives and your ^t daughters and the believers' women (<i>to</i>) nigh ^{w79} they ^z on them ^y of <i>jalabeebehunna</i> ⁸⁰ (<i>their^y body covers</i>); <i>tha'leka</i> (<i>afar-that-it/</i>) ^x (<i>is</i>) nigher to (<i>be</i>) known-they ^y so not (<i>to be</i>) annoyed they ^y ; and [was] Allah <i>Gha-fooran</i> (<i>iterative Forgiver</i>), <i>Rabeeman</i> (<i>iterative mercy Giver</i>).	يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذِنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾
60. <i>La'en</i> (<i>indeed if</i>) not desisted the hypocrites and who ^r (<i>are</i>) in their hearts illness ⁸¹ and the <i>murjefoona</i> (<i>agitators spreading fallacies and tumults in society</i>) in the city ^w surely assuredly ⁸² <i>nughrey</i> (<i>We allure/incite</i>) you ^s by them; afterwards they ^z neighbor you ^s not in it ^w except a few/a little.	لِّئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُحَاطُوا رَوْعَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾
61. <i>Maloooneena</i> ⁸³ (<i>they who are accursed</i>) wherever they ^z (<i>are to be</i>) grabbed ⁸⁴ taken they ^z and <i>quttelo</i> (<i>iteratively had been killed they^z</i>) <i>taq'tellan</i> (<i>utter killing</i>) ⁸⁵ .	مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا تَقْتِيلًا ﴿٦١﴾
62. Allah's dispensation ^w in whom ^r ceded they ^z of before and never [<i>you^s</i>] find for Allah's dispensation ^w an substitution ^x .	سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

⁷⁷ The word “تسليماً” is an *infinitive* noun, thus to be so denoted by: *absolute*.

⁷⁸ The word “اِفْتَعَلَ” rooted in “اَكْتَسَبَ” = “اَفْعَلَ، و ليس فاعل أو تفاعل” hence “اِلِفْتَعَالُ” = “*spurious-reciprocity*,” not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortium relation with the deed itself and giving rise to “اِلِفْتَعَالُ” = “*spurious-reciprocity*.” Also, “اَكْتَسَبَ” has *more* letters-construct implying *more positive or negative* meaning, in *this case a negative* one. Perhaps, and Allah knows best, that the “اَلْاِكْتِسَابُ” if it happens *once*, it is *pardonable* but *more* than that it may not be.

⁷⁹ The word “يدنين” from “دنا” = “قرب”. See اللسان. Thus, “يدنين” = “يقربن” that is “يرخين أو يسبلن” that is “near, ease, let fall, relax, amply broad, let fall dawn.” Qur’an commentators are *not* unanimous as to the *exact* and *specific* meaning of “يدنين” *per se*, but *linguistically* all agree that it means from “دنا” = “قرب”. They also agree that it means “يرخين”. But from here they all go on to say different things.

⁸⁰ The word “*jalabeeb*” is plural for a “*jelbab*” which is a *body cover* which is *larger* than a “*kehmar*” = (*head-kerchief*) and *smaller* than a “*reda’a*” = a *large cover*. See اللسان.

⁸¹ The word “*illness*” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

⁸² The "ل" in "لنغرينك" is a *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed by "assuredly".

⁸³ The word “*malooneen*”= is *masculine, plural objective noun*, “*they that are cursed*,” nor English equivalent.

⁸⁴ The word “تقفوا” rooted in “تقف” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “صادف”, “ظفر به”, “أدركه ببصره لحدة في النظر”, respectively. See البصائر and النسان. I chose “grabbed” as it obviously includes “met” and “sighted” as you cannot grab without “sighting” and “meeting.”

⁸⁵ The word "تقتبلا" is "فعل مطلق" = "صدر" = "objective complment" = "infinitive noun," i.e. intensifying the action of its verb, hence "utter" is prefixed to its مصدر as intensification of killing. See اعراب القرآن، لمحمود صافي.

